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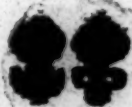
National Covenant,

O R T H E

Confession of Faith,

Of the KIRK of Scotland.

Subscribed at first by the King's Majesty and his Household, in the Year 1580. Thereafter by Persons of all Ranks, in the Year 1581, By Ordinance of the Lords of the Secret Council, and Acts of the General Assembly. Subscribed again by all sorts of Persons in the Year 1590, by a New Ordinance of Council, at the Desire of the General Assembly, with a General Bond for maintenance of the True Religion, and the Kings Person. And now subscribed in the Year 1638, By us, Noblemen, Barons, Gentlemen, Burgeses, Ministers and Commons, then Under-subscribing Together, with our Resolution and promises for the Causes after specified, To maintain the said true Religion, and the King's Majesty, according to the Confession forsaide, and Acts of Parliament. And now upon the Supplication of the General Assembly, to his Majesty's high Commisioner, and the Lords of his Majesty's honourable Privy Council. Subscribed again in the Year 1639, by Ordinance of Council, and Act of General Assembly. The Tenor whereof here followeth,



Re-Printed in the Year

1652

National Covenant

O R

The Confession of Faith of the Kirk of Scotland

Subscribed at first by the King's Majesty and his Household, in the Year 1529; Thereafter by Persons of all Ranks, in the Year 1581, By Ordinance of the Lords of the Secret Council, and All of the General Assembly. Subscribed again by all sorts of Persons in the Year 1596. By a new Ordinance of Council, at the Desire of the General Assembly; With a general Band for maintenance of the True Religion and the King's Person. And now subscribed in the Year 1638, by Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, then under-subscribed Together, with our Resolution and Promises for the Causes after-specified, to maintain the said True Religion and the King's Majesty, according to the Confession forished, and All of Agreements. And now, upon the Supplication of the General Assembly to His Majesty's High Commissioner, and the Lords of the Majesty's Honourable Privy Council, subscribed again in the Year 1639, by Ordinance of Council, and All of General Assembly. The Tenor whereof, here followeth.

WE All and every one of Us underwritten, Promise, that, after long and due Examination of our own Consciences, in matters of True and False Religion; We are now thoroughly Resolved of the Truth, by the Word and Spirit of God; and therefore we Believe with our Hearts, Confess with our Mouths, Subscribe with our hands, and constantly affirm before God, and the whole World, that this only is the True Christian Faith and Religion, pleasing God, and bringing Salvation to Man, which now is by the Mercy of God revealed to the World, by the Preaching of the Blessed Evangel, and received, believed, and defended, by many sundry and notable Kirks and Regions, but chiefly by the Kirk of Scotland, the King's Majesty, and Three Estates of this Realm, in God's Eternal Truth, and only Ground of our Salvation: as more particularly is expressed in the Confession of our Faith, established, and publicly con-

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firm'd by sundry Acts of Parliament, and now of a long time
 hath been openly contested by the King's Majesty, and whole
 Boas of this Realm, both in Burgh and Land. To the whole
 Confession and Form of Religion, we willingly agree in
 Consciences in all points, as unto GOD's undoubted Truth
 and Verity, grounded only upon his written Word. And
 therefore, we abhor and detest all contrary Religion, and
 Doctrine: But chiefly, all kind of Papistry, in general and
 particular heads, even as they are now condemned and confuted
 by the Word of God, and Kirk of Scotland: but in special
 we detest and refuse the Usurped Authority of that Roman
 Antichrist upon the Scriptures of GOD, upon the Kirk, the
 Civil Magistrate, and Consciences of Men; All his Tyrannous
 Laws, made upon indifferent things against our Christian
 Liberty: His Erroneous Doctrine, against the sufficiency of
 the written Word, the perfection of the Law, the Office of
 Christ, and his blessed Evangel. His corrupted Doctrine
 concerning original sin, our natural inability and rebellion
 to God's Law, our Justification by faith only, our imperfect
 Sanctification and obedience to the Law, the nature, number
 and use of the Holy Sacraments. His five bastard Sacraments
 with all his Rites, Ceremonies, and false Doctrine, Added
 to the Ministration of the true Sacraments without the
 Word of God. His cruel judgment against Infants departing
 without the Sacrament: his Absolute Necessity of Baptism: his
 Blasphemous Opinion of Transubstantiation, or Real Presence
 of Christ's Body in the Elements, and receiving of the same
 by the wicked, or bodies of men: his Dispensations with so-
 lemn Oaths, Perjuries, and degrades of Marriage forbidden in
 the Word: his Cruelty against the Innocent divorced: his
 hellish Mass: his blasphemous Priesthood: his prophane sa-
 crifices for the sins of the Dead and the Quick: his Canoniza-
 tion of Men, calling upon Angels or Saints departed, wor-
 shipping of Imagery, Relicks, and Crosses, dedicating of
 Kirkes, Altars, Days, Vows to creatures: his Purgatory,
 Prayers for the Dead, praying or speaking in a strange Lan-
 guage, with his Processions, and blasphemous Letany, and
 multitude of Advocats or Mediators: his manifold Orders,
 Auricular Confession; his desperate and uncertain Repentance,
 his general and Doubtful Faith, his satisfactions of Men for
 their sins, his Justification by Works, *Opus operatum*, Works
 of Supererogation, Merits, Pardons, Peregrinations, and
 Stations: his holy water, baptizing of Bells, conjuring of
 Spirits, crossing, fasting, exorcising, conjuring, hallowing
 of God's good creatures, with the superstitious Opinion
 joined therewith: his Worldly Monarchy, and wicked Hiera-
 chy, his three solemn Vows, with all his Travellings of sun-

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day sortis, his Erroneous Decrees made at Trent, with all the
 Subscribers and Approvers of that cruel and bloody Band,
 conjured against the Kirk of God. And finally, We detest
 all his Vain Allegories, Rites, Signs and Traditions, brought
 into the Kirk, without or against the Word of God, and
 Doctrine of this True Reformed Kirk, to the which we join
 our selves willingly, in Doctrine, Faith, Religion, Disci-
 pline, and Use of the Holy Sacraments; as lively members of
 the same, in Christ our Head: promising and swearing by
 the *Great Name of the LORD OUR GOD*, that We shall con-
 tinue in the Obedience of the Doctrine and Discipline of
 this Kirk, and shall defend the same according to our Vocation
 and Power, all the Days of our Lives, under the pains con-
 tained in the Law, and Danger both of Body and Soul, in the
 Day of God's Fearful Judgment: And seeing that many are
 stirred up by Satan, and that Roman Antichrist, to promise
 swear, and subscribe, and for a time to use the Holy Sacraments
 in the Kirk deceitfully against their own Consciences,
 minding thereby, first, under the external cloak of Religi-
 on, to corrupt and invert secretly GODS true Religion
 within the Kirk, and afterward, when time may serve, to
 become open Enemies and persecutors of the same, under
 vain hope of the Popes dispensation, devised against the
 Word of GOD, to his greater confusion, and their double
 condemnation in the day of the LORD JESUS:

We therefore, willing to take away all suspicion of Hy-
 pocrisie, and of such double dealing with GOD and his
 Kirk, protest, and call *The Saviour of all hearts* for Wit-
 nesses, that our minds and hearts, do fully agree with this
 our *Confession, Promise, Oath, and Subscription*: so that We
 are not moved for any Worldly respect, but are Persuaded
 only in our Consciences, through the Knowledge and love
 of Gods true Religion, Printed in our hearts by the Holy
 Spirit, as we shall answer to him in the day, when the
 Secrets of all hearts shall be disclosed. And because we
 perceive that the quietness and stability of our Religion and
 Kirk, doth depend upon the safety and good behaviour
 of the Kings Majesty, as upon a comfortable Instrument
 of Gods mercy, granted to this Country, for the main-
 taining of this Kirk, and ministration of Justice amongst
 us, we protest and promise with our hearts under the same
 Oath, Hand-writ, and Pains, that we shall defend his person
 and Authority, with our goods, bodies and Lives, in the
 defence of Christs his Evangel, Liberties of our Country,
 Ministration of Justice, and punishment of iniquity, against
 all Enemies within this Realm, or without: as we desire
 our God to be a strong and merciful defender to us in

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the day of our death, and coming of our Lord Jesus Christ To whom with the Father, and the Holy Spirit, be all Honour and Glory Eternally.

Likeas many Acts of Parliament, not only in general do Abrogate, Annul and Rescind all Laws, Statutes, Acts, Constitutions, Canon, Civil or Municipal, with all other Ordinances and practise Penalties whatsoever, made in prejudice of the true Religion and Professors thereof; Or, of the true Kirk discipline, Jurisdiction, and freedom thereof, or in favours of Idolatry and Superstition: or of the Papistical Kirk: As Act 3. Act 13. Parl. 1. Act 23. Parl. 11. Act 114 Parl. 12. of King James the sixth. That Popistry and Superstition may utterly suppressed, according to the intention of the Acts of Parliament, repeated in the 5th Act Parl. 20. K. James 6. And to that end they ordain all Popists and Priests to be punished by manifold Civil and Ecclesiastical pains, as Adversaries to God's true Religion, preached and by Law established within this Realm, Act 24 Parl. 11. K. James 6. as common enemies to all Christian Government, Act 18. Parl. 16 K. James 6. as Rebels and Gainsanders of our Sovereign Lord's Authority, Act 47. Parl. 3. K. James 6. and as Idolaters. Act 104. Parl. 7. K. James 6, but also in particular (by and attour the Confession of Faith) do abolish and condemn the Popes Authority and Jurisdiction out of this Land, and ordain the maintainers thereof to be punished, Act 2. Parl. 1. Act 57. Parl. 3. Act 106. Parl. 7. Act 114 Parl. 12. K. James 6. do condemn the Pope's Erroneous Doctrine, repugnant to any of the Armeles of the true and Christian Religion publickly preached, and by Law established in this Realm. And ordains the spreader and makers of Books or Libels, or Letters, or Writes of that nature to be punished, Act 46. Parl. 3. Act 160. Parl. 7. Act 24 Parl. 11. King James 6. do condemn all Baptisme conform to the Pope's Kirk, and the idolatry of the Mass, and ordains all sayers, willfull hearers, and concealers of the Mass, the maintainers and Refusers of the Priests, Jesuits, traffiquing Popists, to be punished without any exception or Restriction, Act 5. Parl. 1. Act 120 Parl. 12. Act 164 Parl. 13. Act 193. Parl. 14. Act 1. parl. 19. Act 5. par. 10. K. James 6. Do condemn all Erroneous Books and Writes, containing Erroneous Doctrine against the Religion presently professed, or containing erroneous Doctrine against the Religion presently professed, or containing Superstitious Rites and Ceremonies Papistical, whereby the people are greatly abused, and ordains the Home-bringers of them to be punished, Act 25. Parl. 11. K. James 6. Do condemn the Monuments and drags of by-gone Idolatry: as going to the Croster, observing the Festival

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Days of Saints, and such other Superstitious and Popistical Rites, to the dishonour of God, contempt of true Religion, and suffering of great Error, among the people, and ordains the Users of them to be punished for the second Fault as Idolaters, *Act 104. par. 7. K. James 6.*

Likess many Acts of Parliament are conceived for maintenance of God's True and Christian Religion, and the Purity thereof in Doctrine and Sacraments of the True Church of God, the Liberty and Freedom thereof, in her National and Synodical Assemblies, Presbyteries, Sessions, Policy, Discipline and Jurisdiction thereof, as that Parity of Religion, and Liberty of the Church was used, professed, exercised, preached and confessed, according to the Reformation of Religion in this Realm. As for instance, *The 99. Act. Par. 7. Act 13. par. 11. Act 114. par. 12. Act 160. par. 13. of King James 6.* Ratified by the 4 Act of King Charles. So *statute 6 Act par. 1. and 68 Act par. 6. of King James 6.* in the year of God 1579. declares the Ministers of the blessed Evangel, whom God of his mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments and the People that professed Christ, as He was then offered in the Evangel, and doth communicate with the Holy Sacraments, (as in the Reformed Kirks of this Realm they were publicly administrat) according to the Confession of Faith, to be the true and Holy Kirk of Christ Jesus within this Realm, and Decerns and Declares all and sundry, who either gainsays the Word of the Evangel, received and approved, as the heads of the Confession of Faith, professed in Parliament, in the year of God 1560, specified also the first Parliament of King James 6. and Ratified in this present Parliament, more particularly do specify, or that refuse the Administration of the Holy Sacraments as they were then ministered, to be no members of the said Kirk within this Realm, and true Religion presently professed, so long as they keep themselves so divided from the Society of Christ's Body: And the subsequent *Act 69 par. 6 of K. James 6.* Declares, That there is none other Face of Kirk, nor other Face of Religion, than was presently at that time, by the favour of God established within this Realm, which therefore is ever filed, *God's true Religion, Christian Religion, the true and Christian Religion, and a perfect Religion.* Which by manifold Acts of Parliament, all within this Realm are bound to subscribe the Articles thereof, the Confession of Faith, to recant all Doctrine and errors repugnant to any of the said Articles. *Act 4. and 9. par. 1, Act 43, 46. 47, par. 3. Act 71. par. 6. Act 106. par. 7. Act 124. par. 11. Act 121. par. 12, 12. Act 194. and 197. par. 14. of K. James 6.*

And

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And all Magistrates, Sheriffs, on the one part are ordained to search apprehend, and punish all contraveners: for instance *Act 5 par. 1. Act 104. par. 7. Act 25 par. 11. K. James 6.* And that notwithstanding of the King's Majesty's Licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any way, to the prejudice and hinder of the execution of the Acts of Parliament against Persecutors and Adversaries of the true Religion, *Act 104. par. 7. King James 6.* On the other part in the 49. *Act. par. 3. K. James 6.* It is Declared and Ordained, seeing the Cause of God's true Religion, and his Highness Authority are so joyned, as the hurt of the one is common to both: And that none shall be reputed as Loyal and Faithfull Subjects to our Sovereign Lord, or his authority, but be punishable as Rebels and Gainstanders of the same, who shall not give their Confession, and make their profession of the said true Religion, and that they who after Declaration, shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintain our Sovereign Lord's Authority, and as the truest of their power, to fortify, Assist, and maintain the true Preachers and Professors of Christ's Evangel, against whatsoever enemies and gainstanders of the same: And namely (against all such of whatsoever Nation, Estate or Degree they be of) that have joyned and bound themselves, or have assisted, or assisted to set forward and execute the cruel decrees of Trent, contrary to the Preachers and true Professors of the Word of God, which is repeated word by word in the Article of Purification at Perth the 23d of February 1572, approved by Parliament the last of April 1537, Ratified in Parliament 1547 and related *Act 123 par. 12. of K. James 6.* with this Addition that they are bound to resist all Treasonable Uproars and Mobilities raised against the true Religion, the Kings Majesty, and the true Professors.

Likewise all Leiges are bound to maintain the King's Majesty's Royal Person and Authority, the Authority of Parliaments, without the which neither any Laws, or Lawfull Judicatures can be established. *Act 130. Act 131. Parl: 8. King James 6.* and the Subjects Liberties, who ought only to live and be governed by the King's Laws, the common Laws of this Realm annually, *Act 48. par. 3. K. James 10. Act 79. par. 3. K. James 4. Repeated in the Act 131. par. 1. K. James 6.* Which, if they be innovated or prejudged, the Commission about the Union of the Two Kingdoms of Scotland and England, which is the sole Act of the 12 par. of K. James 6. declares such Confusion would ensue, as this Realm could be no more a free Monarchy: because by the Fundamental Laws, Ancient privileges, Offices and Liberties of this King-

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dom, not only the princely Authority of his Majesty's Royal Descent hath been these many Ages maintained, but also the people's Security of their Lands, Livings, Rights, Offices, Liberties and Dignities preserved; and therefore, for the preservation of the said True Religion, Laws, and Liberties of this Kingdom, it is Statute by the 3 Act, part. 1. Repealed in the 29 Act, part. 7. Ratified in the 33 Act, part. 11. and 114 Act, part. 12. of K. James 6. and 4 Act of K. Charles. That all Kings and Princes at their Coronation and Reception of their princely Authority, shall make their faithful promise by their solemn Oath in the presence of the Eternal God, that enduring the whole time of their Lives, they shall serve the same Eternal God to the uttermost of their power, according as He hath required in His most Holy Word, contained in the Old and New Testament. And according to the same Word, shall maintain the True Religion of Christ Jesus, the preaching of His Holy Word, the due and right Ministration of the Sacraments, now received and preached within this Realm (according to the Confession of Faith immediately preceeding) and shall Abolish and grind all false Religion contrary to the same, and shall Rule the people committed to their Charge, according to the Will and Command of God revealed in his foresaid Word, and according to the laudable Laws and Constitutions received in this Realm, no ways repugnant to the said Will of the Eternal God; and shall procure to the uttermost of their power, so the Kirk of God and whole Christian people, true and perfect peace in all time coming: and that they shall be careful to root out of their Empire, all Hereticks, and Enemies to the True Worship of God, who shall be convicted by the True Kirk of God, of the foresaid crimes; which was also observed by his Majesty, at his Coronation in Edinburgh 1603, as may be seen in the Order of the Coronation.

In Obedience to the Commandment of GOD, conform to the praise of the Godly in former times, and according to the laudable Example of our Worthy and Religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Council, commanding a general Band to be made and subscribed by his Majesty's Subjects, of all ranks, for two causes: One was, For defending the true Religion, as it was then Reformed, and is expressed in the Confession of Faith above written, and a former large Confession established by sundry Acts of lawful general Assemblies, and of Parliament, unto which it hath Relation, set down in publick Catechisms, and which has been for many years with blessing from Heaven preached, &c. professed in this Kirk & Kingdom, as Gods undoubted truth, grounded only upon

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His written word. The other cause was, for maintaining the Kings Majesty, his person and Estate: The true worship of God and the Kings Authority, being so straitly joyned, is that they had the same Friends and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that he present and succeeding generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable. We Noblemen Barons, Gentlemen, Burgeses, Ministers and Commons under Subscribing, considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the Kings Honour, and of the publick peace of the Kingdom, by the manifold innovations and evils generally contained, and particularly mentioned in our late Supplications, Complaints, and protestations. Do hereby profess, and before God, his Angels, and the World, solemnly declare, That, with our whole hearts we Agree and resolve, all the dayes of our Life, constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practise of all Novations already introduced in the matters of the worship of God, or approbation of the corruptions of the publick Government of the Kirk, or Civill places and power of Kirk-men, till they be tryed and allowed in free Assemblies, and in parliaments) to labour by all means lawful to recover the purity and liberty of the Gospel as it was stablished and professed before the foresaid Novations: And because, after due examination, we plainly perceive, and undoubredly believe, that the innovations and evils contained in our Supplications, Complaints, and protestations, have no warrant of the Word of God, are contrary to the Articles of the foresaid Confessions, to the intencion and meaning of the blessed Reformers of Religion in this Land, to the above written Act of parliament, and do sensibly tend to the re-establishing of the popish Religion and Tyranny, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Laws and Estates. We also declare, that the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and evils, no less than if every one of them had been expressed in the foresaid Confessions, and that we are obliged to detest and abhorre them amongst other particular heads of papistry abjured therein. And therefore from the knowledge and Consciences of our Duty to God, to our King and Country, without any worldly respect or inducement, so far as humane infirmity will suffer, wishing a further measure of the Grace of God for his effect. We promise and swear by the Great Name of the LORD our GOD, to continue in the profession and obedience of the foresaid Religion: that we shall defend the same, and resist all those contrary En-

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rouns and Corruptions, according to our Vocation, and to the uttermost of that power that God hath put in our hands, all the days of our Life: And in like manner, with the same heart, we declare before God and Men, That we have no intention nor desire to attempt any thing that may turn to the dishonour of God, or to the diminution of the King's greatness and Authority: But on the contrary, we promise and swear, that we shall, to the uttermost of our power, with our means and lives, stand to the Defence of our dread Sovereign the King's Majesty, his person and Authority, in the defence and preservation of the foresaid true Religion, Liberties and Laws of the Kingdom: As also to the mutual defence and assistance, everyone of us of another in the same cause of maintaining the true Religion and his Majesty's Authority, with our best counsel, our bodies, means, and whole power against all sorts of persons whatsoever: So that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that We shall neither Directly or Indirectly suffer our selves to be Divided or Withdrawn, by whatsoever Suggestion, Allurement, or terror from this Blessed and Loyal Conjunction, nor shall cast in any Let or Impedement, that may stay or hinder any such Resolution, as by common Consent shall be found to conduce for so good ends. But on the contrary, shall by all lawful means labour to further and promote the same, and if any such dangerous and Divisive motion be made to us by Word or Writ, We and every one of us, shall either suppress it, or if need be, shall incontinent make the same known, that it may be timeously obviated: Neither do we fear the foul Aspersions of Rebellion, Combination, or what else our Adversaries from their Craft and Malice would put upon us, seeing what we do is so well warranted, and riseth from an unfeigned desire to maintain the true worship of God, the Majesty of our King, and peace of the Kingdom, for the common happiness of our selves and the posterity. And because we cannot look for a blessing from God upon our proceedings, except with our profession and Subscription we join such a Life and Conversation, as becometh Christians, who have renewed their Covenant with God: We therefore, faithfully promise, for our selves, our followers, and all other under us, both in publick, in our particular Families, and personal carriage, to endeavour to keep our selves within the bounds of Christian Liberty, and to be good Examples to others, of all Godliness, Sobriety and Righteousness, and of every Duty we owe to God and Man. And that this our Union and Conjunction may be observed without Violation, We call the Living God, the Searcher of our Hearts to witness, who knoweth this to be our sincere

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Desire,

Desire, and unfaigned Resolution, as we shall Answer to JESUS CHRIST, in the great day, and under the pain of Gods everlasting Wrath, and of infamy, and losse of all honour and Respect in this World, Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to direct our desires and proceedings with a happy success, that Religion and Righteousness may flourish in the Land, to the Glory of GOD, the honour of the King, and peace and comfort of us all, in witness whereof we have subscribed with our hands all the premises, &c.

The Articles of this Covenant, which was at the first subscription, referred to the determination of the General Assembly, being determined, and thereby the five Articles of Perth, the Government of the Kirk by Bishops, the Civil places and power of Kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk, we subscribe according to the determination aforesaid.

SOLEMN LEAGUE

AND

COVENANT

*For Reformation, and Defence of Religion,
The Honour and Happiness of the King,
and the Peace and Safety of the Three
Kingdoms of Scotland, England, and
Ireland.*

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers, of the Gospel, and Commons of all sorts in the Kingdoms of Scotland, England and Ireland, by the providence of God living under one King,

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and being of one Reformed Religion, Having before our Eyes the Glory of GOD, and the Advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happiness of the Kings Majesty and his Posterity, and the true publick Liberty, Safety, and peace of the Kingdoms, wherein every one is in a condition is included; And calling to mind the treacherous and bloody Plots, Conspiracies, Attempts and practices of the Enemies of GOD, against the true Religion and Professors thereof in all places, especially in these Three Kingdoms, ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this time, increased and exercised; whereof the deplorable estate of the Church and Kingdom of Ireland, the Distressed Estate of the Church and Kingdom of England, and the Dangerous Estate of the Church and Kingdom of Scotland, are present and publick Testimonies: We have now at last (after other means of Supplication, Remonstrance, Protestation and Suffering) for the Preservation of our selves and our Religion from utter ruine and Destruction, according to the Commendable practice of these Kingdoms in former times, and the example of GODS People in other Nations, after mature Deliberation, Resolved and Determined to enter into a mutual and Solemn League and Covenant: Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high GOD, do swear.

1. That we shall sincerely, Really and constantly, through the Grace of GOD, endeavour in our severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government against our common Enemies; The Reformation of Religion in the Kingdoms of England and Ireland in Doctrine, Worship, Discipline and Government, according to the Word of GOD, and the example of the best Reformed Churches; And shall endeavour to bring the Churches of GOD in the Three Kingdoms to the nearest Conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship and Catechizing; That we and our Posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without Respect of persons, endeavour the Extirpation of Popery, Prelacy (that is, Church-Government by Arch-bishops, Bishops, their Chancellours and Commissaries, Deans, Deans and Chapters, Arch-deacons and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresy, Schism, profaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness; Lest we partake in other mens sins, and thereby be in danger to receive of their plagues; And that the Lord

Lord may be true, and his Name one in the Three Kingdoms.

3. We shall with the same sincerity, Reality and constancy, in our severall Vocations, endeavour with our Estates and lives mutually to preserve the Rights and privileges of the Parliaments, and the Liberties of the Kingdoms; And to preserve and defend the Kings Majesty's Person and Authority, in the preservation and Defence of the true Religion, and Liberties of the Kingdoms; That the World may bear witness with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

4. We shall also with all faithfulness endeavour the discovery of all such as have been, or shall be Incendiaries, Malcontents, or evil instruments, by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any faction, or parties amongst the people contrary to this League and Covenant, that they may be brought to publick Trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the suprem Judicatories of both Kingdoms respectively, or others having power from them for that effect, shall judge convenient.

5. And whereas the happiness of a blessed Peace between these Kingdoms, denyed in former times to our progenitors, is by the good providence of GOD granted unto us, and hath been lately concluded, and settled by both Parliaments, We shall each one of us, according to our place and Interest, endeavour that they may remain conjoined in a firm peace and Union to all posterity, And that Justice may be done upon the willful Opposers thereof, in manner expressed in the precedent Article.

6. We shall also according to our places and callings in this common Cause of Religion, Liberty, and peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer our selves directly or indirectly by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed Union and conjunction, whether to make Defection to the contrary part, or to give our selves to a detestable indifferency or Neutrality in this cause, which so much concerneth the Glory of God, the good of the Kingdoms, and honour of the King; But shall all the days of our Lives Zealously and constantly continuetherein, against all Opposition, and promptly the time according to our power against all Lets and Impediments whatsoever. And what we are not able our selves to suppress or overcome we shall Revolve and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

And

The Solemn League, 1643 A

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And because these Kingdoms are guilty of many sins, and provocations against God, and his Son Jesus Christ, as is manifest by our present distresses and dangers, the fruits thereof, we protest and declare before GOD, and the World, our unstained desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not, as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and Transgressions so much abounding amongst us. And our true and unstained purpose, Desire, and Endeavour for our selves, and all others under our power and charge, both in publick and in private, in all Duties we owe to GOD and Man, to amend our Lives, and each one to go before another in the Example of a Reformation; That the Lord may turn away his wrath, and heavy indignation, and establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the presence of Almighty GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall Answer at that great Day, when the Secrets of all hearts shall be disclosed: Most humbly beseeching the Lord, to strengthen us by His Holy Spirit for this end, and to bless our desires, and proceedings, with such success, as may be deliverance and safety to his People, and encouragement to other Christian Churches, groining under, or in danger of the yoke of Antichristian Tyranny, or to join in the same, or like Association and Covenant, To the Glory of GOD, the Enlargement of the Kingdom of Jesus Christ, and the peace and Tranquillity of Christian Kingdom and Common-wealths.

The Occasion of this following Acknowledgment and Engagement, was this ; 1643 A

THE Commission of the General Assembly 1643. Considering the many breaches of the Solemn League and Covenant, and particularly by the Engagement in war this Year against England. The Slackness of many in following the duties therein, and that many, (being under age when it was first Sworn) had not been received into the same, did, by their *18 October 6.* ordain it to be renewed with this Solemn Acknowledgment of Sins and Breaches, and Engagement to duties; And to that Effect, appointed two Solemn Fasts to be kept in all the Congregations of the Land, for the Causes contained in the Acknowledgment of Sins, and that

A Solemn Acknowledgement

that Testimony thereof should be made to the people upon the Sabbath before; and that the Covenant, together with the Acknowledgment of Sins and Engagements to duties, should be read publicly to the People, upon the day of the Institution, and the last day when the Covenant was to be sworn. This Resolution of the Commission, upon the same grounds was unanimously approved by the Committee of Estates then sitting; and by their Act, October 14. Ordained to be put in Execution, in all things according to the Directions of the Commission. And accordingly in the Month of December it was for the second time sworn in all the Congregations of the Kingdom, upon the same day, (except where Vacancy or the Ministers being under Sanction or process did occasion a Delay till another day, that the place was supplied by another Minister) with great Solemnity, and such mixture of Joy and Sorrow as became people Entering in a Covenant with the Lord, And was thereafter Subscribed by all the Swearers. Afterwards the Parliament Convening in January 1649. by their very first Act, except the Election of a President, upon the same grounds, resolved to keep a Fast by themselves, for the Causes contained in the Acknowledgement, and to Renew the Covenant, according to the Order of the Commission, which was also most solemnly done. And last of all the General Assembly 1649. by their Act, July 7. did Unanimously and expressly Ratify the Proceedings of the Commission, as to the Acknowledgment of sins, Engagements to Duties, the Fasts, and Renewing of the Covenant by Swearing and Subscribing thereof. Hence, as the Covenant is itself, so the Solemn Acknowledgment of sins and Engagements to Duties, became National, Authorized by the Supreme Judicatories of Church and State, and are still obliged by Oath. Oh that the Lord had kept these things in the Imagination of the thoughts of our hearts for ever.

A Solemn Acknowledgment of publick Sins and Breaches of the Covenant;

AND

A Solemn Engagement to all the Duties contained therein, namely these which do in more special ways relate unto the dangers of these

Times. Anno 1648.

WE Noblemen, Bishops, Gentlemen, Burgesses, Ministers of the Gospel, and Commons of all sorts within this Kingdom, by the good hand of God upon Praying

making

and Engagement to duties.

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taking in serious consideration the many sad afflictions and deep distresses wherewith we have been exercised for a long time past, and that the Land after it hath been sore wasted with the Sword and Pestilence, and Threatned with Famine, and that shame and contempt hath been poured out from the Lord against many Thousands of our Nation, who did in a sinful way make War upon the Kingdom of England, contrary to the Testimony of his Servants and desires of his people, that the Remnant of that Army returning to this Land have spoiled and oppressed many of our Brethren, and that the Malignant party is still Numerous, and retaining their former principles, wait for an Opportunity to raise a New and dangerous War, not only unto the rending of the bowels of this Kingdom, but unto the dividing of us from England, and overturning of the work of God in all the Three Kingdoms: And considering also that a cloud of Calamities doth still hang over our heads, and Threaten us with sad things to come, We cannot but look upon these things as from the Lord, who is righteous in all his ways, feeding us with the bread of Tears, and making us to drink the waters of affliction, until we be taught to know how evil and bitter a thing it is to depart away from him, by breaking the Oath and Covenant which we have made with him, and that we may be humbled before him by confessing our sin, and forsaking the evil of our way.

Therefore being pressed with so great Necessities and straits, and warranted by the Word of God, and having the example of Gods People of old, who in the time of their Troubles, when they were to seek delivery and a right way for themselves, that the Lord might be with them to prosper them, did humble themselves before him, and make a true and particular confession of the sins of their Princes, their Rulers, their Captains, their Prince and their people, and did engage themselves to do no more so, but to Reform their ways and be steadfast in his Covenant: And remembering the practice of our predecessors in the year 1596. Wherein the General Assembly and all the Kirk Judicatories, with the concurrence of many of the Nobility, Gentry, and Burghesses, did with many Tears acknowledge before God the breach of the National Covenant, and engaged themselves to a Reformation, even as our predecessors and theirs had before done in the General Assembly and convention of Estates in the year 1567. And perceiving that this duty, when gone about out of Conscience and in sincerity, hath always been attended with a Reviving out of Troubles, and with a Blessing and success from Heaven: We do humbly and sincerely in his sight, who is the searcher of hearts,

C

acknow-

Acknowledgement of Sin

acknowledge the many sin and great Transgressions of the Land: We have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our people: Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his voice; Albeit he hath followed us with tender mercies, we have not been allured to wait upon him and walk in his way; And though he hath stricken us, yet we have not grieved: Nay though he hath chastised us, we have refused to receive Correction; We have not remembered to render unto the Lord according to his goodness and according to our own Vows and promises, but have gone awry backward by a continued course of backsliding, and have broken all the Articles of that Solemn League and Covenant which we swore before God, Angels and men.

Albeit there be in the Land many of all ranks who be for a Testimony unto the Truth, and for a Name of Joy and praise unto the Lord, by living godly, studying to keeping their garments pure, and being steadfast in the Covenant and Cause of God; Yet we have reason to acknowledge that most of us have not endeavoured with that Reality, sincerity and constancy, that did become us, to preserve the Work of Reformation in the Kirk of Scotland. Many have satisfied themselves with the purity of the Ordinances neglecting the power thereof; Yea, some have turned aside to crooked ways destructive to both, The prophane loose and insolent carriage of many in our Armies, who went to the Assistance of our Brethren in England, And the Tamperings and unstraight dealing of some of our Commissioners and others of our Nation in London, the life of Idleness, and other places of that Kingdom, have proved great hindrance to the work of Reformation, and setting of Kirk Government there, whereby Error and Schism in this Land have been increased, and Sectaries hardened in their way. We have been so far from endeavouring the Extirpation of prophane, and what is contrary to the power of godliness, that prophanity hath been much winked at, and prophane persons much countenanced and many times employed, until Iniquity and Ungodliness hath gone over the face of the Land as a flood; Nay, sufficient care hath not been had to separate betwixt the precious and the vile, by desisting from the Sacrament all ignorant and scandalous persons, according to the Ordinance of this Kirk.

Neither have the Privileges of the Parliaments and Liberties of the Subject been duly tendered; but some amongst our selves have liboured to put into the hands of our Kings, the Arbitrary and Unlimited power, destructive to both, and we

and Engagements to do so.

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any of us have been necessary of late to those means and ways, whereby the freedom and privileges of Parliaments have been encroached upon, and the Subjects oppressed in their Consciences, Persons and Estates. Neither hath it been our care to avoid these things which might harden the King in his evil way; but upon the contrary, he hath not only been permitted, but many of us have been instrumental to make him exercise his power in many things tending to the prejudice of Religion and of the Covenant, and of the peace and safety of these Kingdoms; which is so far from the right way of preserving his Majesty's Person and Authority, that it can do but provoke the Lord against him, unto the hazard of both. Nay, under a pretence of relieving and doing for the King, whilst we refused to do what is necessary for the House of God, some have inverted and violated most of all the Articles of the Covenant.

Our own Consciences within, and God's judgments upon us without, do convince us of the manifold willfull renewed breaches of that Article, which concerneth the discovery and punishment of Malignants, whose crimes have not only been connived at, but dispensed with and pardoned, and themselves received into intimate fellowship with our selves, and entrusted with our Counsels, admitted into our Parliaments, and put into places of Power and Authority, for managing the publick affairs of the Kingdom, whereby in Gods justice, they got at last into their hands the whole power and strength of the Kingdom, both in Judicatories and Armies. And did employ the same unto the enacting and prosecuting an unlawful Engagement in War against the Kingdom of England, Notwithstanding of the dissent of many considerable Members of Parliament, who had given constant proof of their integrity in the cause from the beginning, of many faithful Testimonies and free warnings of the Servants of God, of the Supplications of many Synods, Parishes and Churches, and of the Declarations of the General Assembly, and their Commissioners to the contrary: Which Engagement, as it hath been the cause of much sin, so also of much misery and calamity unto this Land, and holds forth to us, the grievousness of our sin of complying with Malignants in the greatness of our Judgment, that we may be taught never to split again upon the same rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to pass unto us because of this our Treachery, and that the grace hath been shewed unto us from the Lord our God, by breaking these mens Yoke from off our Necks, and putting us again into a capacity to Act for the good of Religion, our own safety, and the Peace and safety of this Kingdom, should we again break his Commandments and Covenants,

by joining once more with the people of these Abominations, and taking into our bosome those Serpents which had formerly stung us almost unto death: This as it would prove great madness, and folly upon our party, so no doubt, if it be not avoided, will provoke the Lord against us to consume us until there be no remnant nor escaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms, be a great Blessing of God unto both, and a Bond which we are obliged to preserve inviolated, and to endeavour that Justice may done upon the opposers thereof: Yet some in this Land who have come under the Bond of the Covenant, have made it their great Study how to dissolve this Union, and few or no endeavours have been used by any of us for punishing of such.

We have suffered many of our Brethren in several parts of the Land to be oppressed of the common Enemy, without compassion or relief: There hath been great murmuring and repining, because of Expence of meane and pains in doing of our Duty: Many by perswasion or terror have suffered themselves to be divided or withdrawn, to make defection to the contrary part. Many have turned off to a detestible indifference and neutrality in this Cause, which so much concerneth the Glory of God, and the good of these Kingdoms; Nay, many have made it their Study to walk so, as they might comply with all Times, and all the Revolutions thereof. It hath not been our Care to countenance, encourage, imploy and intrust such only, as from their hearts did affect and bind Gods work: But the hearts of such many times have been discouraged, and their hands weakened, their sufferings neglected, and themselves blessed, and many who were once open enemies and always secret Underminers countenanced and employes; Nay even those who had been looked upon as Incendiaries, and upon whom the Lord had set marks of desperate Malignancy, in blood and deceit, were brought in, as fit to manage publick affairs; Many have been the lets and impediments that have been cast in the way to Retard and obstruct the Lords work, and some have kept secret, what of themselves they were not able to profess and overcome.

Besides these and many other breaches of the Articles of the Covenant in the matter thereof, which it concerneth every one of us to search out and acknowledge before the Lord, as we would with his wrath to be put away from us: So have many of us sinned exceedingly in the manner of our following and pursuing the disputes contained therein, not looking great things for our selves, and missing of the ends and ends concerning our selves and friends

and Engagement to Duties.

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and followers, with those things which concern the publick good. But many are so prepossessed with the Honour of God in his good of his Church, and regarding Gods work until we might carry along without our own Interests and designs. It hath been our way to Trust in the means and to rely upon the Arm of flesh for success, Albeit the Lord hath many times made us meet with disappointment therein, and diminished the pride of all our Glory, by blighting every trust dependence unto us. We have followed for the most part the Counsels of flesh and blood, and walked more by the Rules of policy than Piety, and have hearkened more unto men than unto God.

Albeit we have made solemn publick profession before the World of our unsained desires to be humbled before the Lord for our own sins, and the sins of the Kingdoms; especially for our Undervaluing of the inestimable benefit of the Gospel, and that we have not laboured for the power thereof, and received Christ into our hearts, and walked worthily of him in our Lives, and of our true and unsained purpose, desire and endeavour for our selves, and all other under our power and charge both in publick and private, in all duties which we owe to God and man to Amend our Lives. And each one to go before another in the example of a Reformation, that the Lord might turn away his wrath and heavy indignation, And establish these Kirks and Kingdoms in truth and peace, Yet we have Refused to be Reformed, And have walked proudly and obstinately against the Lord, And valuing his Gospel, nor submitting our selves unto the obedience thereof, nor seeking after Christ, nor studying to honour him in the excellency of his person, nor employing him in the vertue of his Offices, nor having Conscience of publick Ordinances, nor private nor secret duties, nor applying to edifie one another in love.

The ignorant God, and of His Son the Lord Jesus Christ preysails exceedingly in the Land; The greatest part of Ministers of Families amongst Noblemen, Barons, Gentlemen, Burgeses and Commons, haggled to seek God in their Families, and to endeavour the Reformation thereof: And albeit it hath been much pressed, yet few of our Nobles and great Ones ever to this Day could be perswaded to perform Family Duties themselves, and in their own Persons; which makes so necessary and useful a Duty to be misregarded by others of inferior rank. Many of the Nobility, Gentry, and Burrows, who should have been Examples of Godliness, and sober walking, and others, have been Ring leaders of excess and rioting, whereby the people engaged to him in a foolish way, yet to this day we have not made our study the furtherance of a true

should consist of, And places of power and Trust be filled with men of a blameless and Christian conversation, and of known integrity and Approven fidelity; Affection and Zeal unto the Cause of God; but not only those who have been Neutral and indifferent, but dissipated and malignant; and others who have been prophane and scandalous, have been invited: By which it hath come to pass that Judicator's have been the Seat of Injustice and Iniquity, and many in our Army by their Miscarriages have become our plague, unto the great prejudice of the Glorie of God, the great dishonour of the Gospel, and the great increase of Licentiousness and Profaneness throughout all the Land. It were impossible to reckon up all the Abominations which lie in the Land, but the blaspheming of the Name of God, swearing by the Creatures, profanation of the Lord's Day, Uncleanness, Excess and Rioting, Vanity of Apparel, Lying and Decency, Railing and Cursing, Arbitrary and Uncontrol'd Oppression, and grinding of the Faces of the Poor, by Landlords, and others in place and power, are become ordinary and common Sins: And besides all these things, there be many other Transgressions, whereof the Land wherein we live is guilty; All which we desire to Acknowledge and be humbled for, that the World may bear Witness with us, that Righteousness belongeth unto God, and shame and confusion of face, as appears this day.

And because it is needful for these who find mercy not only to confess, but also to forsake their sin, Therefore that the Reality and sincerity of our Repentance may Appear, We do Resolve and solemnly engage our selves before the Lord, carefully to avoid for the time to come all these Offences, whereof we have now made solemn publick Acknowledgement, And all the Inuses and Temptations which tend thereto, and to Testifie the integrity of our Resolution herein, And that we may be the better enabled in the power of the Lord's strength to perform the same, We do again Renew our Solemn League and Covenant, Promising hereafter to make Conscience of all the duties whereunto we are obliged in all the Heads and Articles thereof, particularly of these which follow.

Because Religion is of all things the most excellent and precious, the Advancing and promoting the Power thereof, against all Ungodliness and profanery, the securing and preserving the purity thereof, against all Error, Heresie and Schism, And namely, Independency, Anabaptism, Antinomianism, Arminianism, Socinianism, Fanaticism, Libertinism, Superstition, and Idolatry, and the carrying on the work of Union with the Church, and endeavoured by us before all worldly interests, whether concerning the King or our selves, or any other whatsoever.

and Engagement to duties

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2. Because many have of late laboured to supplant the Rights of the Kirk, we shall maintain and defend the Right of Scotland, in all her Liberties and privileges, Against all who shall oppose or undermine the same, or Encroach thereupon under any pretext whatsoever. 3. We shall Visitate and maintain the Liberties of the Subject, in all these things which concern their Consciences, persons and Estates. 4. We shall carefully maintain and Defend the Union betwixt the Kingdoms, And avoide every thing that may weaken the same, or involve us in any measure of Accession unto the guilt of those who have Invaded the Kingdom of England. 5. As we have been always Loyal to our King, so we shall still endeavour to give unto God that which is Gods, and to Caesar the things which are Caesars. 6. We shall be so far from conniving at, complying with, or countenancing of Malignancy, injustice, iniquity, prophanity and impiety, that we shall not only Avoid, and Discountenance those things, and cherish and encourage these persons, who are Zealous for the Cause of God, and walk according to the Gospel; But also shall take a more effectual course than heretofore in our Respective Places and Callings, for punishing and suppressing these evils; And faithfully endeavour that the best and fittest Remedies may be Applyed for taking away the causes thereof, And Advancing the Knowledge of God, And Holiness and Righteousness in the Land. And therefore in the last place, As we shall earnestly pray unto God that he would give us able Men fearing God, Men of Truth and hating Covetousness, to Judge and bear Charge among his people, so we shall according to our places and Callings Endeavour that Judicatories and all the places of power and Trust both in Kirk and State may consist of and be filled with such men as are of known good Affection to the cause of God, and of a blameless and Christian Conyerfation.

And because there be many, who heretofore have not made Conscience of the Oath of God, but some through fear, others by perswasion and upon base ends and humane interests have entered therein, who have afterwards discovered themselves not to have dealt decentfully with the Lord, in Swearing falsely by his Name, Therefore we, who do now Renew our Covenant in Reference to these duties; And all other duties contained therein, Do in the sight of him who is the searcher of hearts, solemnly Profess that it is not upon any policie, Advantage or private interest or by end, or because of any Terror or perswasion from men, or hypocritically, that we do again take upon us the Oath of God, But honestly and sincerely and from the sense of our duty, And that we are now trying ourselves and our own things, and lying concealed

Acknowledgement of sin

all self-interest and ends. We shall above all things seek the
 honour of God, the good of his Church and the welfare of his
 people. And that forsaking the Counsels of flesh and blood,
 And not leaning upon carnal Confidences, we shall Depend
 upon the Lord, walk by the Rule of his Word, And hearken
 to the voice of his Servants: In all which, professing our
 own weakness we do earnestly pray to God who is the Father
 of mercies, through his Son Jesus Christ, to be merciful un-
 to us, And to enable us by the power of his might, that we
 may do our duty, unto the praise of his Grace in the Church-
 es. Amen:

The

The Form and Order of the Coronation of
CHARLES THE SECOND
King of Scotland, England, France, and Ireland,
as it was acted and done at SGOON, the first
day of January 1632.

Passing for Brevities came the most faithful and pertinent Sermon for the said work then preached thereat, mentioning thereof, only the two last Examples laid before the King, so relative to his said Coronation, in those express words.

Before I close, I shall seek leave to lay before our young King, two examples to beware of, and One to follow. The two warning Examples, one of them is in the Text, another in our own History.

The first Example is of *Joash*; He began well, and went on in a godly reformation all the days of *Jebojada*, but it is observed 2 *Ebro.* 24. 17. that after the days of *Jebojada*, the Princes of *Judab* came and did obeysance to the King, and he hearkened unto them, *vers.* 18. It appears they had been lying at wait, till the death of *Jebojada*, and took that opportunity to destroy the true worship of God, and set up false worship, flattering the King for that effect. For it is said, *They left the House of the Lord, and served Groves and Idols*, and were so far from being reclaimed by the Prophet of the Lord, that was sent unto them, that they conspired against *Zechariab* the Son of *Jebojadab* who reproved them mildly for their Idolatry, and stoned him with stones, and slew him at the Kings commandment. And *Ver.* 22. it is said, *Joash remembered not the kindness that Jebojada his Father had done to him, but slew his Son.*

Now, Take this example for a warning. You are oblig-

ed by the Covenant, to go on in the work of Reformation, it may be, some great ones are waiting their time, not having opportunity to work for the present, till afterward they may make obedience, and perswade you to destroy all that hath been done in the work of God these diverse years. Beware of it, let no allurement or perswasion prevail with you, to fall from that, which this day you bind your self to maintain.

Another example I give you yet in recent memory, of your grand Father King *James*, He fell to be very young, in a time full of difficulties, yer there was a Godly party in the land, who did put the Crown upon his head: And when he came to some years, He and his People entered in a Covenant with God, he was much commended by Godly and Faithful Men, comparing him to young *Josiah* standing at the Altar, renewing a Covenant with God; And he himself did thank God, that he was born in a reformed Kirk, better reformed than *England*, for they retained many *Popish Ceremonies*; yea, better reformed than *Geneva*, for they kept some *holy days*; Charging his People to be constant, and promise himself to continue in that Reformation, and to maintain the same. Notwithstanding of all this, he made a foul defection. He remembered not the kindness of them who had held the Crown upon his head; yea, he persecuted Faithful Ministers for opposing that course of defection. He never rested till he had undone Presbyterian Government, and Kirk Assemblies, setting up *Bishops*, and bringing in Ceremonies, against which formerly he had given in large testimony. In a word, he laid the foundation, whereupon his Son our late King, did build much mischief to Religion, all the days of his Life.

Sir, I lay this example before you the rather, because it is so near you, that the guiltiness of the transgression lyeth upon the Throne and Family, and it is one of the Sins, for which you have professed Humiliation very lately: Let it be laid to heart, take warning requite

quite not faithful Men's kindness with persecution: Ye require not the Lord so, who hath preserved you to this time, and is setting a Crown upon your head: Requite not the Lord with Apostasy and Defection, from a sworn Covenant, but be stedfast in the Covenant, as you would give Testimonie of your True Humiliation for the Defection of these that went before you.

I have set up these two Examples before you as Beacons to warn you to keep off such dangerous courses, and shall add one for intimation, which if followed, may happily bring with it the blessing of that godly Mans adherence to God: The example is of *Hezekiah*, who did that which was right in the sight of the Lord, 2 King. 18. 5. 6. It is said of him, *He trusted in the Lord God of Israel, and he cleave unto the Lord, and departed not from following him, but kept his Commandments. And vers. 7. The Lord was with him, and he prospered whithersoever he went forth.*

Sir, follow this example, cleave unto the LORD and depart not from following him, and the LORD will be with You, and prosper You, whithersoever You go: To this LORD, from whom We expect a blessing upon this dayes work, be glory and praise for ever. Amen.

S E R M O N being ended, Prayer was made, for a Blessing upon the doctrine delivered.

The King being to renew the COVENANTS, first the National Covenant, then the Solemn League and Covenant, were distinctly read:

After the reading of these COVENANTS, The Minister prayed for grace, to perform the contents of the Coveants, and for faithfull steadfastnesse in the Oath of GOD, And then (the Ministers Commissioners of the General Assembly, desired to be present standing before the Pulpit) he ministred the Oath unto the King: who kneeling, and lifting up his right hand, did swear in the words following;

I CHARLES, King of Great Britain, France and Ireland, do assure and declare, by my Solemn Oath, in the Presence of Almighty God, the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above written, and Faithfully oblige my self, to Prosecute the ends thereof, in my Station and Calling; and that I for my self and Successours, shall consent and agree, to all Acts of Parliament Enjoining the Nationall Covenant and the Solemn League and Covenant, and fully Establishing Presbyteriall Government. The Directory of Worship, Confession of Faith and Catechisms, in the Kingdom of Scotland, as they are approven by the General Assemblies of the Kirk and Parliament of this Kingdom, And that I shall give my Royal Assent, to Acts and Ordinances of Parliament, passed or to be passed, enioyning the same in my other Dominions: And that I shall observe these in my own Practice and Family, and shall never make opposition to any of these, or endeavour any change thereof.

After the King had thus Solemnly Sworn, the National Covenant, the League and Covenant, and the Kings Oath Subsysned unto both, being drawn up in a fair Parchment; The King did Subscribe the same, in Presence of all.

Thereafter the King Ascending the Stage, and sitteth down in the Chair of State.

Then the Lordj, Great Constable, and Marshall, went to the four Corners of the Stage, with the Lyon going before them, who spoke to the people these Words. Sirs, I do present unto you the King, CHARLES, The Rightful and Undoubted Heir of the Crown and Dignity of this Realm; This day, is by the Parliament of this Kingdom appointed for his Coronation: and are you not willing to have him for your King, and become subject to his Commandments.

In which Action, the Kings Majesty stood up, showing himself to the people, in each Corner; And the people expressed their willingness, by chearfull Acclamations

matious, in these words, GOD SAVE THE KING,
CHARLES THE SECOND.

Thereafter the Kings Majesty supported by the Counte-
stable, and Marshal, cometh down from the Stage,
and sitteth down in the Chaire, where he heard the
Sermon.

The Minister Accompanied with the Ministers be-
forementioned, cometh from the Pulpit toward the
King; and Requireth, if he was willing to take the Oath,
appointed to be taken at the Coronation.

The King Answered, he was most willing.

Then the Oath of Coronation, as it is contained in
the Eight Act of the first Parliament of King James,
being read by the Lyon, The Tenour whereof followeth.

Because, that the encrease of vertue, and suppressing of I-
dolatrie, craveth, That the Prince and the People be of one
perfect Religion, which of GOD'S Mercy is now present-
ly professed within this Realm; Therefore it is Statuted
and ordained, by our Sovereign Lord, my Lord Regent, and
three Estates of this present Parliament, that all Kings,
Princes and Magistrats whatsoever, holding their place,
which hereafter at any time shall happen to Reign, and
bear rule over this Realm at the time of their Coronation,
and receipt of their Princely Authority, make their faith-
ful promise, in presence of the Eternal GOD; that endur-
ing the whole course of their lives, they shall serve the
same Eternal GOD, to the uttermost of their Power, ac-
cording as he hath required in his most Holy Word, reveal-
ed and contained in the New and Old Testaments; And ac-
cording to the same word, shall maintain the true Religion
of Christ Jesus, the preaching of his Holy Word, and due
and right Ministration of the Sacraments, now received
and preached within this Realm; And shall abolish and
gainstand all false Religions, contrary to the same. And
shall rule the People committed to their charge, according
to the will and command of GOD, revealed in his foresaid
Word, and according to the Loveable Laws, and Constitu-
tions received in this Realm, in ways repugnant to the
same.

said Word of the Eternal GOD, And shall procure to the
 uttermost of their power, to the Kirk of GOD and whole
 Christian People, true and perfect Peace, in time coming.
 The Rights and Rents, with all just Privileges, of the
 Crown of Scotland to preserve and keep inviolated, neither
 shall they transfer nor alien at the same. They shall forbid
 and repress in all Estates and Degrees, cease oppression, and
 all kind of wrong: In all Judgments they shall command
 and procure, that Justice and equitie be kept to all his
 creatures without exception, as the Lord and Father of Mer-
 cies be merciful unto them. And out of their Lands and
 Empire they shall be careful to root out all Hereticks, and
 enemies to the true Worship of God, that shall be convicted by
 the true Kirk of GOD, of the foresaid Crimes, and that
 they shall faithfully affirm the things above written, by their
 Solemn Oath.

The Minister tendereth the Oath unto the King, who
 kneeling, and holding up his Right hand, Sware in these
 Words. By the Eternall and Almighty GOD, Who liveth
 and Reigneth for ever, I shall Observe and keep all that
 is contained in this Oath.

This done, the Kings Majesty sitteth down in his
 Chaire, and Reposeth himself a little.

Then the King riseth from his Chair, and is Dis-
 robed, by the Lord Great Chamberlaine, of the Princely
 Robe, Wherewith he entered the Kirk, and is Invest-
 ed by the said Chamberlain in his Royal Robes.

Thereafter, the King being brought to the Chair on
 the North side of the Kirk, supported as formerly, the
 Sword was brought by Sir William Cockburn of Lang-
 town, Gentleman Usher, from the Table, and delivered
 to Lyon King at Arms; Who giveth it to the Lord
 Great Constable; who putteth the same in the Kings
 hand, saying, Sir, Receive this Kingly Sword, for the
 Defence of the Faith of CHRIST, and Protection of His
 Kirk, and of the True Religion, as it is presently Professed
 within this Kingdom, and according to the National Cove-
 nant, and League and Covenant, and for Executing Equitie

Justice, and for Punishment of all Iniquity and Injustice.
 This done, the Great Constable Receiveth the Sword
 from the King, and Girdeth the same about his side.

Thereafter, the King sitting down in his Chair; and
 when the Spurs were put on him, by the Earl Marshall.

Thereafter, Archibald Marquis of Argyle, having tak-
 en the Crown in his hands, the Minister Prayed to
 his purpose.

That the Lord will purge the Crown from the sins and
 transgressions of them that did reign before him; That it
 might be a pure Crown, That God would settle the Crown
 upon the King's Head: And since Men that set it on, were
 not able to settle it, that the Lord would put it on, and pre-
 serve it, And then the said Marquis put the Crown on
 the King's head:

Which done, the Lyon King at Armes, the Great
 Constable standing by him, causeth an Herald, to call
 the whole Noblemen, one by one, according to their
 Ranks; who coming before the King, kneeling, and
 with their Hand touching the Crown on the Kings Head,

spoke these Words, *By the Eternal and Almighty GOD,*
who Liveth and Reigneth for ever; I shall Support thee
in my Uttermost. And when they had done, then all
 the Nobilitie held up their Hands, and Swore to be
 loyal and true Subjects, and Faithfull to the Crown.

The Earl Marshall, with the Lyon, going to the
 four corners of the Stage, the Lyon Proclaimeth the O-
 bligatory Oath of the People; and the People holding
 up their hands all the time, did swear, *By the Eternal*
and Almighty GOD, who liveth and reigneth for ever we
become your Leigemen, and Truth and Faith shall bear us
in you, and live and die with you, against all manner of
forces whatsoever, in your service, according to the Nation-
al Covenant, and Solemn League and Covenants.

Then did the Earls and Vicounts put on their Crowns,
 and the Lyon Likewise put on his.

Then did the Lord Chamberlain loose the Sword where
 the King was Girded; and draw it, and deliver

it drawn into the King Hands: And the King put it in the hands of the Great Constable, to cary it Naked before him.

Then *John Earl of Crawford and Lindsay*, took the Scepter, and put it in the Kings Right hand, saying, Sir, Receive this Scepter the Sign of Royall Power of the Kingdom, that you may Govern your self right, and Defend all the Christian People Committed by GOD to your Charge, Punishing the wicked, and Protecting the just.

Then did the King Ascend the Stage, attended by the Officers of the Crown, and Nobilitie, and was Installed in the Royal Throne by *Archibald Marquis of Argyle*, saying; [Stand, and hold fast from henceforth, the place whereof you are the Lawfull and Righteous Heir, by a long and Lineall Succession, of your Fathers; which is now Delivered unto you, by Authority of Almighty God.]

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth,

Sir, [You are set down upon the Throne, in a very Difficile time; I shall therefore put you in mind of a Scriptural expression of a Throne, 1 Chron. 29. 23. It is said, Solomon sat on the Throne of the Lord, Sir you are a King, and a King in Covenant with the Lord, if you would have the Lord to own you to be his King; and your Throne to be his Throne; I desire you may have some thoughts of this Expression.]

1. It is the Lord's Throne. Remember you have a King above you, The King of Kings, is Lord of Lords, who commandeth Thrones: He seteth Kings on Thrones and Dethroneth them at his pleasure: Therefore take a word of Advice. Be thankful to Him, who hath brought you through many wanderings to set you on this Throne. Kiss the Son lest he be angry, and learn to serve Him with fear, who is terrible to the Kings of the Earth.]

2. [Your Throne is the Lord's Throne; and your People the Lord's People; let not your heart be lifted up above your brethren, Deut. 17. 20. They are your Brethren

Brethren, not only flesh of your flesh, but Brethren by Covenant with God. Let your Government be refreshing unto them, as the rain on the Mowen Grass.

3. Your Throne is the Lord's Throne: Beware of making his Throne, a Throne of Iniquity: There is such a Throne, Psal. 94. 20. Which frameth mischief by a Law, God will not own such a Throne; It hath no fellowship with Him. Sir, There is too much iniquity upon the Throne by your Predecessors, who framed mischief by a Law, such Laws as have been destructive to Religion, and grievous to the Lord's People; you are on the Throne and have the Scepter, beware of touching mischievous Laws therewith: But as the Throne is the Lords Throne, let the Laws be the Lords Laws, agreeable to his word, such as are terrible to evil doers and comfortable to the Godly, and a relief to the Poor, and oppressed in the Land

4. The Lords Throne putteth you in mind, whom you should have about the Throne, Wicked Counsellours are not for a King upon the Lord's Throne, Solomon knew this who said, Prov. 25. 5. Take away the wicked from before the King, and his Throne shall be established in Righteousness: And Prov. 20. 8. A King upon the Throne scattereth away all evil with his eyes.

5. The Lords Throne, putteth you in mind, that the Judgement on the Throne, should be the Lords, Take the Exorsation, Jer: 22. from the beginning, The Prophet hath a command to go the House of the King of Judah, and say, Hear the Word of the Lord, O King of Judah, that sitteth upon the Throne, and thy Servants, and thy people, Execute ye Judgement, and Righteousness, and deliver the Spoiled out of the Hand of the Oppressour, and do no wrong, do no violence to the stranger the Fatherless nor the Widow, neither shed innocent blood in this place, if ye do this thing indeed, then shall there enter by the Gates of this House, Kings sitting upon the Throne of David. But if ye will not hear these words, I swear by my self saith, the Lord, this

House shall become a desolation, And verily I will prepare destroyers against thee.

Sir, Destroyers are Prepared for the injustice of the Throne, I intreat you, Execute Righteous Judgement; If you do it not, your House will be a Desolation: But if you do that which is Right, GOD shall Remove the Destroyers; And you shall be Established on your Throne, and there shall yet be Dignitie in your House, for your Servants, and for your People.

Lastly, If Your Throne be the Throne of the Lord, Take a word of Encouragment against Thine-Adversaries, Your Enemies, are the Enemies of the Lords Throne: Make Your Peace with God in Christ, and the Lord shall Scatter Your Enemies from the Throne; And he shall Magnifie you yet in the sight of these Nations, and make the missest People submit themselves willingly to Your Government.

Sir, If You use well the Lords Throne, on which you are set, then the two words in the place cited, 1. Chron: 29. 23. spoken of Solomon sitting on the Throne of the Lord, He prospered, and Israel obeyed him, shall belong unto you, Your people shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four Corners of the Stage, The Lyon King of Arms going before him and Proclaimed his Majesty's free Pardon, to all breakers of Penal Statutes, and made offer thereof, whereupon the People cryed GOD save the KING:

Then the King supported by the Great Constable and Marshal, and accompanied with the Chancellour arose from the Throne, and went out at a Door prepared for the purpose to a Stage and shewed himself to the People without, who clapped with their hands, and cryed with a loud voice, a long time, GOD Save the KING:

Then the King returning, and sitting down upon the Throne, delivered the Scepter to the Earl of Crawford and Lindsay to be carryed before: Thercaster the Lyon King of Arms, rehearsed the Royal Line of the Kings of ward to Fergus the first.

Then

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt the Kings hands did swear these words *By the Eternal and Almighty GOD, who liveth and reigneth for ever, I do become your Leigeman, and Truth and Faith shall bear unto you, and die with you against all manner of Folks whatsoever in your Service,, according to the National Covenant and Solemn League and Covenant.*

And every one of them kissed the King's left cheek.

When these Solemnities were ended, the Minister standing before the King on his Throne, pronounced this Blessing.

The Lord bless thee, and save thee; The Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee, Lord lend thee help from the Sanctuary, and strengthen thee out of Zion. Amen.

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation: *The King sitting still upon the Throne. Ye have this day a King Crowned, and entered into Covenant with God and his People, look both King and People, that ye keep this Covenant, and beware of the breach of it: That ye may be the more careful to keep it, I will lay a few things before you.*

I remember when the Solemn League and Covenant was entered into by both Nations, The Commissioners from England being present in the East Kirk of Edinburgh, a passage was cited out of *Nehem. 5. 13.* Which I shall now again cite, *Nehemiah requirerh an Oath of the Nobles and People, to restore the morgaged Lands, which they promise to do; after the Oath was rendered in the 13 verse he did shake his lap and said. So GOD shake out every Man from his House, and from his labour that performeth not his promise, even thus be he shaken out and emptied; And all the Congregation said, Amen.*

Since that time, many of these who were in Covenant are shaken out of it, yea, they have shaken off the Covenant and laid it aside. *It is true, they are prosper-*

forget his day, and think that they prosper, by laying aside the Covenant; But they will be deceived; That word spoken then, shall not fall to the ground, God shall shake them out of their possessions, and empty them for their perfidious breach of the Covenant.

The same I say to King and Nobles, and all that are in Covenant, if you break that Covenant, being so solemnly Sworn, All these who have touched your Crown and Sworn to support it, shall not be able to hold it on; but God will shake it off, and turn you from the Throne: And ye Noblemen, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, and overturn the work of God, he shall shake you out of your Possessions, and empty you of all your Glory.

Another passage I offer to your Serious Consideration, Jer. 34. 8. After that Zedekiah had promised to proclaim Liberty to all the Lords People, who were Servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go: Afterwards they caused the Servants to Return, and brought them into Subjection, Vers. 11. What followeth upon this breach, verse 15. 16. *Ye were now turned, and had done right in my Sight to proclaim Liberty; but ye turned, and made them Servants again. And therefore, verse 18. 19. 20. 21. I will give the Men who have transgressed My Covenant, who have not performed the words of the Covenant, which they made before Me when they cut the Calf in twain, and passed between the parts thereof: I will even give them into the hands of their Enemies, into the hand of them that seek their Life, even Zedekiah and his Princes.*

If the breach of the Covenant made for the Liberty of Servants was so punished, what shall be the punishment of the breach of a Covenant for Religion, and the liberty of the People of God? There is nothing more terrible to Kings and Princes, than to be given into the hand

hand of enemies, that seek their Life. If you would escape this Judgement, let King and Princes keep their Covenant made with God: Your enemies who seek your Life, are in the Land, if ye break the Covenant, it may be feared God will give you over unto them as a prey. But if ye keep Covenant, it may be expected, God will keep You out of their hands.

Let not the place ye heard opened, be forgotten, for in it ye have an Example of Divine Justice against *Joash* and the Princes, for breaking that Covenant, 2 Chron: 24. 23. The Princes who Inticed to that Breach, are Destroyed; And in the 24 Verse. It is said, *The Army of the Syrians came with a small Company of Men, and the LORD delivered a very great Host in their hand; because they had forsaken the Lord God of their Fathers: So they executed Judgment against Joash.* And verse 25. *His own Servants conspired against him, and slew him on his Bed, &c.*

The Conspiracie of Servants or Subjects, against their King is a wicked course: But God in his Righteous Judgment suffereth Subjects to Conspire and Rebel against their Princes: Because they rebel against God, and He suffereth Subjects to break the Covenant made with a King; because he breaketh the Covenant made with God. I may say freely, that a chief cause of the Judgement upon the King's House, hath been the Grand Fathers breach of the Covenant with God, and the Fathers following his steps in oppsing the work of God and his Kirk within these Kingdoms: They brake Covenant with God, and Men have broken the Covenant with them: Yea, most cruelly and perfidiously have invaded the Royal Familie, and trodden upon all Princely Dignity,

Be wise by their Example; You are now sitting up on the Throne of the Kingdom, and your Nobles about you, there is one above you, even Jesus the King of Sin; and I, as his Servant, dare not but be free with you.

I Charge you, Sir, in His Name, That you keep the Covenant in all points; If you shall break this Covenant, and come against his Cause; I Assure you, the Contraverſie is not ended between God and your Family: But will be carried on to the further weakening, if not the over throw of. But if you shall keep this Covenant, and befriend the Kingdom of Chriſt, It may be from this day, God ſhall begin to do you good, Although your Eſtate be but very weak, God is able to Raiſe you, and make you Reign, Maugre in Oppoſition of all your Enemies: And howſoever it ſhall pleaſe the Lord to diſpoſe, you ſhall have peace toward God, through Chriſt the Mediator.

As for you who are Nobles and Peers of the Land, your ſtate is greater in this day of Coronation, you have come and touched the Crown, and Sworn to ſupport it; ye have handled the Sword and Scepter, and have ſet down the King upon his Throne.

1. I Charge you to keep your Covenant with GOD, and ſee that ye never be moved your ſelves to come againſt it in any head, or article thereof; and that ye give no counſil to the King to come againſt the Doctrine, Worſhip, Government and Diſcipline of the Kirk, Eſtabliſhed in this Land, as ye would eſchew the Judgment of Covenant breakers, if the King and ye who are engaged to Support the Crown conſpire together againſt the Kingdom of Chriſt both ye that do ſupport, and him that is ſupported, will fall together. I preſs this the more, becauſe it is a rare thing to ſee a King and Great Men for Chriſt. In the long Catalogue of Kings, which ye have heard recited this day, they will be found few who have been for Chriſt.

2. I charge you alſo, becauſe of your many Oaths to the King, that ye keep them inviolable. Be faithful to him according to your Covenant. The Oaths of God upon you, if directly or indirectly, ye do any thing againſt his ſtanding, God, by whom ye have ſworn, will be ſworn upon you, for the breach of his Oaths.

And

And now I will shut up all with one word more to you
SIR, You are the only Covenanted King with God, and
his people, in the World; many have obscured
Your Entrie in it: Now seeing the LORD hath brought
You in over all these Obstructions, Only Observe, to
do what is Contained therein; and it shall prove a happy
Time for You, and Your House. And because You
are Entered in Times of great Difficultie, wherein small
Strength seemeth to remain with You, in the Eyes of
the World, for Recovering Your Just Power and
Greatness; Therefore take the Countel which David, when
he was a-dying, gave to his Son Solomon, 1 Kings 2. 2,
3. Be strong, and shew thy self a Man; and keep the Charge
of the Lord thy God, to walk in his ways, and keep his
Commandments, that thou mayest prosper in all that thou
doest, and whither soever thou turnest thy self.

Then did the King's Majesty descend from the Stage with
the Crown upon his head, and receiving again the Scepter in
his hand, returned with his whole Train in solemn manner
to his palace, the Sword being carried before him.

This so fair and joyful-like Appearance was a taking Engage-
ment to the Spectators of this Solemnity, who with no small
Affection and Acclamation, praying for, engaged by their Oath
(so qualified as before said) to the King, whole gracious and
tender-like-love to, and care for, his ingenious subjects, then
further appearing in the Answer to the Chancellors humbly
resenting their Desire, which was to this purpose:

SIR, Your good Subjects desire you may be Crowned, at the right time
and lawful Heir of the Crown of this Kingdom; that you may main-
tain Religion as it is presently professed and established, conform to
the National Covenant, League and Covenant, and according to Your
Declaration at Dumfermling, in August last: Also, that You
would be Graciously pleased to receive them under Your Highness's pro-
tection, to govern them by the Laws of the Kingdom, and to defend
them in their Rights and Liberties, by Your Royal Power, offering
themselves in most humble manner to Your Majesty, with their Towns
and Lands, Life, and what else is in their power, for the main-
taining of Religion, the Safety of Your Majesty's Sacred Person,
and continuance of Your Crown, which they entreat Your Majesty
to accept, and pray Almighty GOD, thus for many years You may
happily enjoy the same.

The King made this Answer; I do Esteem the
Affections of My good People, more than the Crowns of

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*Kingdoms, and shall be Ready, by GOD's Assistance,
to sell out my Life in their Defence: Wishing to Live no
longer, than I may see Religion, and this Kingdom
flourish, in all Happiness.*

What could be more Alluring for Engaging thir faith-
fully Affectioned, and honest hearted Subjects to this
duty, and for fully Assuring them of an happy, and
peaceable Enjoyment of their Religion, Laws and Liber-
ties Solemny agreed upon: when yet for further Securi-
ty to all considering his Majesty's most deliberat and
Voluntary Declaration at Dumfermling as is foremention-
ed by the Chancelour to the King, the Sum whereof,
[Professing and appearing in the full Perswasion and
Love of the Truth, he Repenteth (as having to do with
God in the sight of God) His Fathers opposition to the
Covenant and Work of God, and his Reluctancies against
the same hoping for Mercy through the Blood of Jesus Christ,
and obiecting the Prayers of the Faithful to God for his
steadfastness.] And then protested his Truth and his sice-
rity to enter into the Oath of God, resolving to profe-
ssor the end of the Covenant to his ourmost, and to have
the same common Friends and Enemies, exhorting
every day down their Enmity against the Cause of GOD,
and not to prefer Man's interest to God's, which will
prove an tool of Jealousie to provoke the Lord, and he
himself accounteth to be but selfish flattery,

But ah how the King, Nobles, and others in power
have kepted this Covenant, whether as to the Lord
or his People in order to Religion, Laws, and Liber-
ties, their many bloodie Deeds, with the most cruel and
damning effects (that hath abounded since and still grow-
ing) can best show. Arise O Lord and plead the cause
of thine own ... let not Man prevail, ... when the
power is gone, and there is none shut up or left: sit
in the Throne, Government, Kingdom, Power and Glo-
ry, and cry, Amen.

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